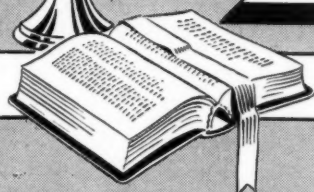
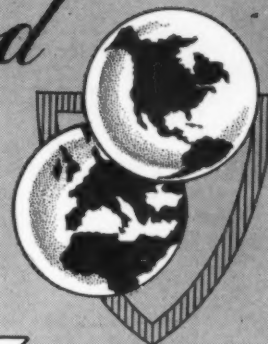


The Church of God



Evangel



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WIMAUMA CAMP MEETING



Opening service Tuesday evening, June 10, closing Thursday evening, June 19. Pray for an old-time outpouring of the Holy Ghost. You should make your plans now to attend.

Preparations are being made for the greatest camp meeting Florida has ever seen. As you drive into the camp a BIG 50-FOOT PAVED STREET all the way through the camp seems to cry out, "WELCOME." Twenty-seven new cottages have been built this year. Those who have not attended within the last three years will find seventy new cottages, and a \$2,000 state parsonage cottage built on the grounds. The camp has been enlarged ten acres, on which thirty-five of those new cottages appear.

Many of the outstanding preachers who have gone out from Florida are returning for this annual feast. Every sign indicates that multitudes will be there. Yet we must sincerely pray (yes, FAST and PRAY) that God will grace this gathering with His PRESENCE and POWER. ALL PREACHERS COME PREPARED TO SPEAK.

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Address all complaints concerning business to Business Manager, E. C. Clark.

All materials intended for publication should be sent to Editor-in-Chief, J. H. Walker.

NOTICE

The Iowa state convention will convene at the Church of God, Fourteenth and University Streets, in Des Moines, June 19-22. Rev. John C. Jernigan, General Overseer, will be with us. All are welcome.—H. O. Harris, state overseer.

REVIVALS

We recently closed a revival at Martinsville, Va., with Rev. L. S. Haymore as the evangelist. God blessed in a wonderful way. There were twelve saved, six sanctified, three filled with the Holy Ghost and the church revived. Brother Haymore is a good evangelist.—Rev. Fred Hopkins, pastor.

We just closed a three weeks' revival at Cooleemee, N. C., with Rev. C. E. Allred doing some wonderful preaching. Sixteen were saved, eleven sanctified, five filled with the Holy Ghost, and one added to the church. The message each evening was a real blessing to both saints and sinners. Brother Allred is a real man of God and I think he would be a blessing to any church. Our pastor and his wife have been a great blessing to our church and also our community. We are building a new parsonage. Pray that God will supply our needs.—Mrs. Jessie Miller, clerk.

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from the
GENERAL OVERSEER'S DESK

EIGHTEEN SAVED IN ONE NIGHT

Recently, a minister twenty years old, who has been preaching about four years and held revivals in nine states, was about to close a revival in the Church of God in Mt. Union, Pa., without a convert. He had never conducted a single revival without getting at least a few souls saved. He was honest and sincere and went about his work feeling he was fulfilling a call from God, but now the thought of closing a revival without a convert and admitting defeat and failure threw him into desperation. He prayed and fasted and sought God for victory.

One night, he went into the pulpit and made what seemed to his congregation some very broad statements, almost demanding God to do something about the situation. In a letter to his father May 12, he wrote: "We had fasted and prayed. The Lord knew we were depending on Him and when I came, in desperation, to Him, He did what He has done many times before—He blessed wonderfully and at the altar call last night twenty-one came and eighteen were saved."

Many of our ministers accept their calling too lightly and think of their work professionally. It does not seem to worry them to close a revival with few or no converts, just so they get plenty of money and compliments on their sermons. The young man said, "I drew criticism for making such a statement, but sometimes I get in desperation and make such vows to God. He has never let me down." I would say to the young man, whom I

have known from the night he was born in the home of the state overseer in Marion, Virginia: "Young man, be careful in making your vows to God and statements before your congregation, but I most certainly have no criticism to offer. Your earnestness and sincerity and devotion to God will make you a successful servant and worker in His vineyard. You are admired for depending on God instead of what you learned in college."

There are too many protracted meetings conducted by men who are professionally trained, or in the ministry to make a living. The minister of God must fill a tremendous responsibility and realize something about the value of a human soul, and then go about his work feeling the outcome of every battle depended on him.

ANOTHER CAMPGROUND

"GOOD NEWS! I almost forgot to mention it, but we closed the deal today for a campground and youth site located on Wilkerson Boulevard, seven miles out of Charlotte, N. C., and about eleven miles from Gastonia. It is a beautiful piece of land—sixty acres, some of it somewhat rolling, with a nice mountain stream in one section of the property.—E. W. Williams, Overseer of North Carolina."

North Carolina has joined the procession of states which already have or are purchasing nice campgrounds. This one is located on the nice four-lane highway running between Charlotte and Gastonia, N. C.

CORRECTED PRICES

The books listed below are priced at 35c on the cover, but due to increased production costs, publishers had to increase their price. All orders for this merchandise will be charged at a rate of 50c.

Junior and Intermediate Notebook. Lessons only for the individual class teacher. Paper binding. Price 50c

Primary Teacher's Notebook. Paper binding. Price 50c

Junior and Intermediate Teacher's Notebook. Paper binding. Price 50c

Primary Teacher's Notebook. Paper binding. Price 50c

THE CHURCH OF GOD EVANGEL

The Church's Responsibility in Youth Evangelism

By Paul H. Walker

We wish to consider a few matters relative to the responsibility of the Church to its youth. First, it is a foregone conclusion that a church is actually what the membership makes it, and the membership is composed of people who are what they are because of the manner in which they conduct themselves and live—in their home, social, economic and political life. All of these outlets of human relationship are destined to mould the character and wield an influence everlasting upon those who are tutored under its influence.

For instance, the Scripture says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6:7, 8. A man noticed that a plant of wild oats came up in his garden. He left it alone. When it matured, he pulled it and counted the seeds. There were sixty seeds of oats. Now suppose we sow sixty oat seeds. Next fall we shall have a harvest of about 3,600 oat seeds. If you repeat this for a few years, the oats from the original seed would cover the earth.

Adam was the original sower. His seed of sin now covers the earth and has cursed the human race. As we see the sick and dying, wrecked homes, harlots and drunkards, criminals and juvenile delinquents, wars, hatred, and bloodshed, we are reminded of the penalty of sin—death.

Every hospital, insane asylum, penal institution and house of correction is but a monument to Adam's folly. Indeed, we are still living under the curse. Sin has permeated the whole human race; it is in our blood. There is no human remedy for sin and its consequences, disease and death.

Sin has polluted the human race. There is not a sound branch in the human family tree. The prophet Isaiah has very fittingly described the sinful condition of flesh by saying, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they



Rev. Paul H. Walker

have not been closed, neither bound up, neither mollified with ointment," Isaiah 1:5, 6. This depicts a horrible condition, and a great responsibility lies on those who control the influences of the youth of our land, of our homes and our church.

We often use the illustration or the psychology of winning young men and women to Christ because of the influence of their parents. How many evangelists have said, "Your dear old mother might have gone on to heaven. Your father preceded her, and you have these precious parents now on the streets of gold. You want to meet them some day, so why not give your heart to God?" But their parents have never prayed, have never dedicated their lives to God. It is pretty hard for us to have this influence over our youth, so we face a deterioration of evangelism because, not of juvenile delinquency, but parental delinquency.

I have the record of one family traced for about 200 years. The progenitor of this unfortunate family was a New England vagabond. Out of his 1,220 descendants, about 300 died in infancy, 310 were professional paupers, 420 were wracked by disease, 50 were professional prostitutes, 60 were thieves, 5 were murderers and

the remaining 53 were criminals of every description. In this family we do not find one who could have been regarded as a success.

On the other hand, we also have families that have distinguished themselves in every field of endeavor. Good health, education, courage, determination, and natural talents mean much in man's struggle to distinguish himself in any chosen profession. Many severely handicapped through accidents, deformities and otherwise retarded, have, through sheer will power and determination, overcome all difficulties and risen above the obstacles of their surroundings to win the recognition for which they have so bravely fought.

Out of this dogged determination on the part of young men and women with a rugged individuality, has determined the cause of the spiritual qualities that have been developed in the lives of young men and women. The outcroppings and the outgrowth of such latent powers impregnated in the life of the youth, though they are unaware of it, eventually develops stalwart men and women for God. Because the channel and course through which they must travel has been clearly charted and has been definitely outlined, therefore they may side-step; they may become sidetracked temporarily, but you may rest assured that the Psalmist said, "Not a hoof shall be left behind." God provides through answered prayer, when prayers have been prayed on the basis of faith backed up by proper conduct and a life of influence on the part of parents, which parents wield the influence of the church.

If the son and the daughter hear the father use profanity, see him using tobacco or liquor, and realize he carries ill will and spite, naturally those footprints which are deeply seated in the sands of life will be stepped into by those who follow; namely, his sons and daughters who have implicit faith and confidence in their father, and their mother. Therefore, it is easy to see that the influence on the youth in the field of

(Continued on page 14)

BIBLE GLINTS *and* Late Events

BY THE EDITOR



B. T. S. AND COLLEGE CLOSES ANOTHER SUCCESSFUL TERM WITH OUTSTANDING ACCOMPLISHMENTS

TWO IMPORTANT ANNOUNCEMENTS

During a pause in the program May 21, the following two history-making announcements were made by the President, Rev. E. L. Simmons:

First was the return of the College to Cleveland, Tennessee (Headquarters), for the opening of this fall term in its new location, the commodious buildings of the present Bob Jones College.

Second was, that on May 17, our Junior College was accredited by the University of Tennessee, to which the congregation responded with cheers again and again. Many hearts were gladdened; in fact, several were present who could remember the beginning of the School, with one teacher and six pupils, in 1918.

PROGRAMS

The programs were splendid and well attended. The Senior Class presented "The Star in the East," by Jane Harnwell, directed by Miss Beatrice Coley, the first person ever to graduate from our Junior College Department. She, with Louise Perry and Myrtle Fleming, assistant directors, did a superb job. Of course, it goes without saying, that there was splendid teamwork among all the production crew, including the managers of the stage, business, and house; artists and designers; directors of costumes, lighting, and music. These, whose praises are seldom sung, did their part well and deserve honorable mention.

"The Star in the East," a religious drama, with a setting in Capital City, Shuham, Persia, given in four acts, vividly portrayed the deliverance of the Jews through Mordecai and Esther, who became queen and threw her life in the gap and saved her people in that crucial hour. The characters acted as if they lived the very part each played and truly held the audience intense for the entire play.

GRADUATES

There were twenty-one graduates from College. Robert Humbertson earned the honored place of valedictorian, and Alice Kathryn Pullin, salutatorian.

In the Department of Religious Education, thirty were graduated, with Clarence Harris honored valedictorian and Vera Guerra salutatorian.

From the High School Department were graduated fifty-eight. Charlotte Hewett won first place as valedictorian and Evelyn Patridge as salutatorian.

SPECIAL HONORS

The most outstanding student of the year was voted overwhelmingly to Robert Humbertson, of Maryland. His name is to be inscribed on a bronze plaque to be kept in the institution as a valued trophy.

Opal Morgan, of Mississippi, won first place in speech.

Tommy White, of North Carolina, won the contest in writing the best essay.

Mary Ellen Ringo, of Texas, took highest honors in music.

Ella Henderson, of Tennessee, carried away the laurels in the Commercial Department.

The Danforth Award to Schools, on citizenship, went to the person who was head and shoulders above any other prospect. He was none other than Barney Smith, of Texas. Incidentally, Mr. Smith was employed as our Superintendent of Maintenance for the College.

The Award of the Reader's Digest, a year's subscription, went to Charlotte Hewett, of North Carolina, the High School valedictorian.

The President, Vice-President, faculty, deans, various officers, and cafeteria and maintenance workers are to be commended for their untiring efforts in serving a worthy group of students—shall I say, some of the cream or pick of the crop, of our talented young people from everywhere.

BOARD OF DIRECTORS,

With the President, is adding several other qualified teachers, with degrees, certified to teach in their respective fields. Please pray that God will continue to direct this great institution and those responsible for its continued progress.

FORMER GRADUATES

We sincerely appreciate the efforts of all the graduates who have gone to the various universities and colleges, for not one of them has failed. They have all made good, without an exception, thus making it possible for the favorable consideration and accreditation by the State University, of Tennessee, of our Junior College.

Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands with whom you come in contact year by year, and you will never be forgotten. Your name and your good deed will shine as the stars of heaven.—Thomas Chalmers.

What the Bible Says about Death

By Roy L. Laurin

Men and women have a morbid curiosity about death but little enquiring desire to know how to meet it. They will rush to the scene of an accident and morbidly gaze at the mangled dead, but they will close their minds against any message about it. A few years ago, New Yorkers by the thousands waited for hours for the momentary death-leap of a neurotic who stood poised on a ledge of the seventeenth story of a hotel building. So great was the crowd of these morbid people that traffic and even business had to be suspended. That sort of curiosity grips a thrill-searching crowd, but they have no time for a moment's sane thinking about the subject of a death they must inevitably face. How strange and inconsistent we humans are! The reason for this lies in our cowardice and in the instinctive fear of death which is the normal state of the average mind.

In the first, we must face the fact that death is not a normal thing. It is something abnormal and unnatural. It did not belong to the original order. It was injected into human life as a retribution for disobedience and sin. Whatever change was necessary to prevent an overcrowding and overpopulating of the earth would have come about in some such metamorphosis as Jesus experienced on the Mount of Transfiguration. That would have been the natural change, or what we now call death, instead of the present painful, loathsome struggle for a soul's release from its tenement of clay.

The Bible uses remarkable words when it speaks of death.

Death means in one case "to come to an end"; in another "to lift or take up"; in another "to expire"; in another "to put to sleep." These are more general terms that apply to death in the broad aspect of its universal nature.

There is a distinction between death as it is found in the Old Testament and death as it is found in the New Testament. In the Old Testament it is spoken of in such terms as being "gathered to the fathers" or going "to Abraham's bosom." In the New Testament it is not a gathering to a people,

but an attaining of the presence of Christ. In the Old Testament it is regarded as a sleep, while in the New Testament it is a change in the spheres and activities of life.

There are distinctive and particular words which the Bible employs when it speaks of death in its relation to Christ's resurrection and a Christian's faith.

One such word Peter uses when he says, "Moreover I will have these things always in remembrance," 2 Peter 1:15. He says "decease." This is the word "exodus." It is a going out with a coming in. It does not mean to go out into oblivion, or soul sleep. An exodus here means an entrance there. The Israelites made an exodus from Egypt and an entrance into Canaan. So the exodus of death is followed by the entrance into life.

Another such word Paul uses when he says, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better," Phil. 1:23. Here it is the word "depart," which means "to loose," as one looses an anchor so as to give the ship freedom to sail away. In the case of a Christian death, it is nothing more than "anchors aweigh." It is releasing earthly ties and sailing beyond the horizon of sight, sound, and sense into a world which lies just beyond us.

The change from the view of death in a general sense to death in a particular sense, and from death as a triumph, is produced by Christ's conquest over it by His death and resurrection.

Prior to His own death, Jesus had three personal experiences with it.

1. With the son of a widow. Luke 7: 11-17.
2. With the daughter of a ruler. Mark 5:21-43.
3. With a brother of a friend. John 11:1-45.

In the first case, it was death in poverty. In the second case, it was death in luxury. In the third case, it was death in intimacy. Thus, it was death in all conditions of life.

In the first case, it was the death of a youth. In the second case, it was of a child. In the third case, it was of an adult. Thus, it was death in all stages

of life.

In the first case, it was death at a funeral cortege. In the second case, it was at a deathbed. In the third case, it was at a grave. Thus, it was death in all conditions of corruption.

In the first case, the message was "weep not." In the second case, the message was "she is not dead." In the third case, the message was, "I am the resurrection." Thus, it revealed Christ's new attitude to this event. His first attitude was the absence of excessive and hopeless sorrow. His second attitude was that death is not final. His third attitude was that He is the resurrection. Prior to this, and even then, the resurrection was considered a day. He now told them that it is a person and that He is that person.

In all these three cases, the dead were raised but they were not resurrected. In each case, the process of death was suspended and life was resumed as before, but the quality of deathlessness was not given as is true in resurrection. How could this be? Manifestly, only by such divine power as Jesus possessed, which was supernatural. It was natural to Him because He lived in a world free from the liabilities and disabilities of sin.

We hear of the dead being brought back to life. How can that be? The late Dr. Alexis Carrell has said that death is not instantaneous. There are two stages: general death, or the death of the individual, and local death, or the death of the organs. The first stage is a reversible death, because life can often be restored by medical measures. But in irreversible death each organ dies at its own rate. When this death sets in, no resuscitation or raising is possible by human means. But it was with Christ, for He was God.

Jesus' experience with death on these three occasions was but a prelude to His own personal experience with death. He experienced it by dying and He conquered it by rising from the dead. Since then, death has been different. It has not been different as a process, for its chemical dissolution goes on as before. But it has been dif-

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How To Take Criticism

By Kenneth J. Foreman*

Condensed from *The Presbyterian Outlook*

"You will be judged by the standard you judge by" (Matt. 7:2, Goodspeed).

If you live in the midst of human beings, you are sure to be criticized. And if you are human, you won't like it. No matter how much you might say you welcome criticism, what you generally mean is that you would welcome any other sort of criticism than the kind you get.

However, it does come. Gently or roughly, kindly or cruelly, the critics will have their shot at you. It may be your inferiors, your equals, your superiors, your family, your boss, your public, your rivals, your customers—somebody is sure to think you less than perfect and will not mind saying so. How will you take it?

Take it without hysteria.

Don't get "steamed up" about it. If you are in public life—minister, editor, schoolteacher, chairman of the school board, mayor—being criticized is part of your job. This particular bit of criticism may be true or false, justified or not; but you can't tell which until you stop breathing so hard and glaring through your spectacles. Get yourself together now. If you are in a lowlier position—janitor, cook or office boy—criticism is part of your wages. Didn't you ever hear of "supervision"? If you have a boss, you have a critic. Criticism may be worth more to you than your pay check.

Take it without hatred.

Don't leap to the conclusion that everybody who criticizes you hates you. The person who loves you most dearly and has the highest hopes for you might be your severest critic. (And why not?) Indeed, the Bible teaches us that the One whose love for man is greatest is also the One who never spares the lash. And even when criticism is inspired by hatred, jealousy or meanness, as it often is, it will do you no good to hate back. Even when it is inspired by your worst enemies, if all it does is to make a hot hater of you, then your enemy has had his way with you. He has made you worse instead of better.

*Dr. Foreman is a teacher at the Davidson College, Davidson, North Carolina.

Take it without humiliation.

Don't feel crushed by unfavorable words. All good people, all great ones, have been criticized. You are no outcast. If you were, no one would bother to point out your faults. To have failed once does not mean you are a failure. You can hold up your head again. Take it without humiliation.

Take it with humility.

To resent criticism means that you like to think of yourself as perfect. Well, you're not. And as long as you think you are perfect and unimprovable, you will never be better than you are. You will never learn anything if you won't be taught. You will never climb any ladder if you mistake the bottom rung for the top.

Take it with honesty.

That is, look squarely at it. Don't look the other way and try to think of something else. Look at it; analyze it. Consider the source. Maybe the critic really didn't know what he was talking about. Maybe he "has it in" for you. Maybe what he says is completely "off the beam." Very well, then you

can cheerfully and honestly forget all about it. But if you are honest, you will be willing to admit that some of your critics do know what they are talking about. They are experts, and have the right to judge. Their motive may be love for you, or they may be in love with perfection. Be thankful for this.

Take it with humor.

Jesus set the example when He dealt with His critics, the Pharisees. Much of what He said in reply to them is tinged with humor—His remarks about swallowing camels, about blind men leading the blind, about well people needing no doctor, about the city of Jerusalem outside of which no prophet could die . . . Of course, Jesus was dealing with mean and unfair criticism. But even when the critics are neither mean nor unjust, keep your sense of humor. It will not only cushion the shock of vicious detractions; it will help you see the rightness of a fair verdict against you. For humor, essentially, is a sense of detachment; it is the ability to get off and look at yourself. And if you have a true gift of humor, no one can seem so funny and absurd as you do to yourself. You may even learn, in time, to be that wisest of all persons, a critic of yourself.

Our Need of More Faith

By Earl F. Ford

Text: Luke 17:5, ". . . Lord, Increase our faith."

Today we see so many people in need and they go forth asking people to pray for them, but the thing I see is our need of faith. Luke 17:6, ". . . If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

Look at a grain of mustard seed; it is very small. The Lord tells us that anything we ask in His name, in faith believing, it shall be done.

One writer explains that faith is like this. When they started building the bridge over the Niagara River, they first flew a kite with a small string and landed it on the other side. Then they tied a larger string on it and pulled it over, and a larger and larger, until sufficient material could be pulled across to complete the

bridge. So it is with our faith; we must start at the bottom.

Many of us are like the woman who prayed for God to remove the mountain and when she looked out to see if it were still there, she said, "Just as I expected." When we pray, we should believe God is going to answer our prayers. When we pray, we should have faith like Elijah who prayed for it not to rain and it didn't rain for three and half years. When Elijah did pray for rain, he went down on his knees and told the servant to look toward the sea. The servant returned and said, "There is nothing." But Elijah said, "Go again seven times." When he returned the seventh time, he said, "There ariseth a little cloud out of the sea, like a man's hand." In a little while the heaven was black with clouds, the wind blew, and there was a great rain. If we

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Covered Sins

By Rev. Dewey Daily



Text: Prov. 28:13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

It has always been the devil's plan to get you to sin and try to keep it covered; but the all-seeing eye of God is watching you.

Gen. 3:6-8, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made them aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

This was the first transgression committed and notice how the man and woman tried to hide from God after they had sinned. But, dear friends, you can't do wrong and keep your sins covered and get by with it.

The eye will get you in trouble. Mother Eve saw that the tree was good for food, was pleasant to the eye, and a tree to make one wise. The devil makes things look good to the eye to deceive you.

If you want to prosper, you had better confess and forsake your sins and obtain mercy. When man has a clear conscience before God, you will not find him hiding, for he is not afraid of the devil; but when there is something covered in his life, he is fearful, and is hiding, cutting corners, and dodging the issue, always trying to justify himself.

Joshua 7:19, 20, "And Joshua said unto Achan, My son, give, I pray thee,

glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done." Achan had to confess to the Lord and also tell Joshua what he had done. Sometimes man has to make confession to his fellow man, before God will forgive him.

You will notice Achan's eye got him into trouble. Joshua 7:21 says, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." Achan saw those things that God had forbidden him to take; they looked good to him, and he coveted and took them, then there was his sin he tried to cover. But Joshua, the man of God, knew there was something wrong, and he fell on his face and began to talk to the Lord. Verses 8, 10, 13, "O Lord, what shall I say, when Israel turneth their backs before their enemies! And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." So, my friends, the best way to get rid of your sins is to confess and forsake them.

2 Samuel 11:27b, "But the thing that David had done displeased the Lord." Read the eleventh chapter and see how David tried to hide his sins

from God and man, but God would not allow it, neither will He let us get by with anything in our lives covered or not properly confessed. David walked on the roof of the house—when he should have been in the battle. Notice, David's eye got him into trouble. He saw Uriah's wife, so he committed the double sin, and tried to cover the things he had done. Read the twelfth chapter of Second Samuel.

It has been said that the greater per cent of learning comes through the eye, so this chapter should be a lesson to everyone who reads it.

Gal. 1:13. Paul confesses he persecuted the Church of God and wasted it. Every known sin should be made right before God while we have time and opportunity.

Dear friends, I believe Jesus is soon coming and it won't be long until we hear the call, "Go ye out to meet Him." Let us prepare to meet the Lord in peace.

Ecl. 12:13, 14, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

May God's richest blessings be with you. Amen.

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Perhaps here is where we should pause to consider what a revival is. Essentially, it is a coming to life. A growing plant droops for want of water or light or both. When the soil is moistened and its roots find and absorb the water, it "revives" and stands straight and resumes with full vigor the business of blooming and producing its fruit. The people of God droop when their awareness of God becomes vague, their prayers are impersonal and formal, their faith is feeble and their efforts are fumbling and fruitless.

Revival is revealed in an increasing sense of the reality of God, in the realization of our accountability to Him, in the sharp sensitivity to sin which makes it loathsome and to be dreaded more than disgrace or death, in the feeling of abject dependence on God's mercy and grace, which hardly allows one to hope for forgiveness, but once it is given lets loose a fountain of joy within one's inmost being, which breaks forth in singing the praises of Him who called us out of darkness into His marvelous light, out of death into life!

When the Holy Spirit moves among men to accomplish His purpose, the snow and ice on the mountain peaks of human experience melt and the streams of religious life begin to overflow in unexpected ways. Who could have anticipated or expected the extra-church but definitely evangelical movements which have arisen among us in recent years?

God is working among us in raising up movements for the evangelization of various age and interest groups. For example, there is the Christian Businessmen's Committee, the Gideons, and other similar movements among businessmen, railroad men, and laboring men. There is Youth for Christ, Intervarsity Fellowship, and Miracle Book Clubs; Child Evangelism; Mothers for Christ. These people are praying and working ceaselessly for the evangelization of the masses. They do not need to amalgamate their forces, but they do need to co-operate. Evangelicalism thrives on variety of approach, but it needs co-operation among the leaders. Our watchword should be, not so much Christian unity, as Christian co-operation. The spiritual unity of believers in Christ is always a fact. Uniformity of organization is not only not necessary, but often stifling to spirituality. Co-operation of groups and denominations who are encouraged to preserve their iden-

NAE President's Address at Omaha

United Evangelical Alliance Hitherto and Hereafter

By
Dr. R. L. Decker



tity and to develop their individual genius, will give the Spirit of God liberty to move in our midst for the bringing to pass of the revival for which we all pray.

Dr. Philip Schaff, who was one of the organizers and leaders in the World's Evangelical Alliance exactly 100 years ago, was also one of the greatest church historians of all time. He has rendered this verdict of Protestant divisions into denominations:

To an outside spectator, especially to a Romanist and to an infidel, Protestantism presents the aspect of a religious chaos or anarchy which must end in dissolution. But a calm review of the history of the last three centuries and the present condition of Christendom leads to a very different conclusion. It is an undeniable fact that Christianity has the strongest hold upon the people and displays the greatest vitality and energy at home and abroad, in English-speaking countries, where it is most divided into denominations and sects. A comparison of England with Spain, or Scotland with Portugal, or the United States with Mexico and Peru or Brazil, proves the advantages of living variety over dead uniformity. Division is an element of weakness in attacking a consolidated foe, but it also multiplies the missionary, educational, and converting agencies. Every Protestant denomination has its own field of usefulness, and the cause of Christianity itself would be seriously weakened and contracted by the extinction of any one of them.

Nor should we overlook the important fact that the differences which divide the various Protestant denominations are not fundamental, and that the articles of faith in which they agree are more numerous than those in which they disagree. All accept the inspired Scriptures as the supreme rule of faith and practice, salvation by grace, and we may say every article of the Apostle's Creed; while in their views of practical Christianity they unanimously teach that our duties are comprehended in the royal law of love to God and to our fellow men, and that true piety and virtue consist in the imitation of the example of Christ, the Lord and Saviour of all.



R. L. Decker

There is then unity in diversity as well as diversity in unity. And the tendency to separation and division is counteracted by the opposite tendency to Christian union and denominational intercommunion which manifests itself in a rising degree and in various forms among Protestants of the present day, especially in England and America, and on missionary fields, and which is sure to triumph in the end. The spirit of narrowness, bigotry and exclusiveness must give way at least to a spirit of evangelical catholicity, which leaves each denomination free to work out its own mission according to its special charisma, and equally free to co-operate in a noble rivalry with all other denominations for the glory of the common Master and the building up of His kingdom.

The great problem of Christian union cannot be solved by returning to a uniformity of belief and outward organization. Diversity in unity and unity in diversity is the law of God in history as well as in nature. Every aspect of truth must be allowed room for free development. Every possibility of Christian life must be realized. The past cannot be undone; history moves zig-zag, like a sailing vessel, but never backwards. The work of church history, whether Greek, Roman, or Protestant, cannot be in vain. Every denomination and sect has to furnish some stones for the building of the temple of God. (*History of the Christian Church—Schaff*) (pp. 48-50, Vol. VI).

Omaha - concluded

Action: Henceforth

Dr. Schaff has well stated what I believe to be the NAE's philosophy of denominationalism.

Now we come to answer the question, "What action should evangelicals take in view of the historic facts we have just reviewed?"

First, I suggest that we must enlist every truly evangelical church, educational institution, mission board, and association, in the National Association of Evangelicals in order that we might pray and work co-operatively for the revival we need. In doing so, we must remember that there were passing and incidental characteristics in the revivals of the past which are not essential to them.

There was a difference between the revivals following the Civil War and those preceding it. In the revivals of the Great Awakening, and on down through Finney's day, the people were seized by physical manifestations of extreme emotional reactions. Dr. Newman, Baptist historian of this period, says:

It was not unusual to have a large proportion of the congregation prostrate on the floor; and in some instances, they have lost the use of their limbs. No distinct articulation could be heard unless from those immediately by. Screams, cries of joy, groans, songs, shouts of hosanna, notes of grief and notes of joy all heard at the same time made a heavenly confusion, a sort of indescribable concert. Even the wicked and unenlightened were astonished and said, "The Lord hath done great things for His people."

Such demonstrations were not characteristic of the revivals under Moody, Chapman, Torrey, Sunday, and the others of the later nineteenth century. We must not try to impose a uniform pattern for procedure upon our co-operating constituents. Our brethren of the Reformed and Lutheran tradition will not wish to use evangelistic meetings of the revival type. Our brethren of the Pentecostal and Holiness viewpoint will wish to use slightly different techniques from those which we of the more Calvinistic tradition employ. The churches will have a different approach to the task in hand

from that of the interdenominational or nondenominational institutions. No church or denomination or institution must compromise its particular doctrines, or lose its identity in order to co-operate, but all must be enlisted.

United action is the essential for evangelical progress. There must be a central, co-ordinating, integrating co-operation congress in which every evangelical body, agency, institution and movement may be represented. This central congress, alliance or association, whatever it is called, will not "rule" its constituents, but serve them. It will not initiate evangelical action; it will unite the several efforts into a concerted effort which retains and even enhances the individuality of each as the well-directed orchestra makes use of and brings out the value of each instrument in a symphony.

Thus the NAE is more than a council of churches. It must include evangelicals in whatever capacity they are witnessing for Christ. The local congregations in the denominations whose leadership has become less evangelical than the majority of the membership must have a means for interdenominational co-operation with their fellow evangelicals; the nondenominational and the interdenominational movements must be recognized as evangelical forces and be drawn into co-operation with one another and with the evangelical forces in the denominations, of which, by the way, the more independent evangelical is often quite unaware.

The NAE is exclusive in the sense that there is no room in it for those who compromise with modernism. We are evangelicals without equivocation. We believe and preach the gospel Paul believed and preached. It is the gospel for which the martyrs gave their lives and to which the pre-Reformation believers adhered with unyielding tenacity. It is the gospel the Reformation reaffirmed. We admit we are intolerant of any other so-called gospel than this, for this is the only gospel, and we would reiterate the words of our leader of a former generation, Dr. George C. Lorimer, in his chapter on "The Position and Peril of Protestantism" in the column, "The Crisis in Religion," when he says:

Better, surely, the hottest fires of indignant intolerance than the glacial indifference of liberalism, whose atmosphere is fatal to conviction in thought and to heroism in deed, and which, like icebergs in the Atlantic, generates dense fogs where unmelodious whistles tell shrilly of danger and of a necessary slowing up of the engines.

FOR WHERE NOTHING IS REALLY CHRISTENED AS TRUTH, every available moment will be taken up in proclaiming the certainty of uncertainty, and in such a vacuum spiritual energy cannot be maintained, neither can spiritual life be begotten.

That having been said, it must also be said that the NAE is designed to be *inclusive* of all evangelicals. The truth is we can not get along *without* each other! Therefore, we must learn to get along *with* each other! NAE furnishes the opportunity to get acquainted, the facilities for united action. The day of one world is upon us. It is an unbelieving world, unfriendly and officially hostile to the gospel. It is also frantically seeking security. Its intellectual leaders have rejected God. The presence of evangelicals is as obnoxious to them as Jonah was to the sailors. The United Nations Educational, Scientific, Cultural Organization is headed by an atheist who frankly says peace can be secured only by disregarding religions because of their differences. If this organization wields the influence it hopes to, what will happen to our evangelical missionary enterprises? This kind of antichrist opposition is exactly what the "people who know their God" Daniel mentions had to stand against. We must stand together; we must speak with one clear voice "the same thing ... and be perfectly joined together in the same mind and the same judgment."

Second, in order to attain the first objective, let us have a series of mass meetings in every strategic population center in America, at which the greatest preachers of our evangelical fellowship, regardless of their connection with NAE, or the American Council, or the Federal Council, or any other denominational or interdenominational organization, shall be asked to set forth in the clearest possible terms, the great doctrines of our faith in terms relevant to our times. Let us seek the co-operation of everyone who loves the Lord Jesus Christ in sincerity, and who is loyal to the Word of God, in setting up these mass meetings. Let us ask the American Council to join with us, or to let us join with them in this great trumpeting forth of the "faith once delivered." In connection with these mass meetings, let us have meetings of the various departments of our evangelical movement according to their function—that is, those especially interested in Sunday School work gathering under the auspices of the National Sunday School Association; those in radio,

(Continued on page 15)

REQUESTS... *for Prayer*



The healing of my body.—L. D. Valentine, Mangham, La.

God to heal my body, my heart is weak; my daughter's healing.—Mrs. A. W. Williams, Birmingham, Ala.

The healing of my back; a special unspoken request.—Mrs. M. O. Strong, 200 El Paso Ave., Modesto, Calif.

God to heal me completely and fill me with the Holy Ghost. — Mrs. Williams, Miami, Fla.

Me, a boy of fifteen, to be healed of heart and sinus trouble and saved.—Billy Jo Futch, Route 3, Box 161A, Jonesboro, Ark.

My daughter, Valera, to be healed; a daughter who is backslidden; my son to be saved; God to make a way for me to go to church.—Mrs. J. C. Jennings.

My daughter, Mrs. Iva Wolverton, to be healed; her son's safe return from Japan; my unsaved children; a Church of God to be established in Neelyville, Mo.—Mrs. Anna White.

A boy's salvation who is giving his family trouble.—A reader.

God to heal me of high blood pressure.—Mrs. Henry F. Wood.

God to direct my life; my cousin Leland Hockett; Gay Rose and Mildred Fryer to receive the Holy Ghost; my sisters.—Miss Jewell Rose.

A family who is in great need of prayer for both soul and body.

My home; my little boy; my healing of a skin disease.—A reader of the Evangel.

God to heal me and my nine-year-old boy.—Mrs. Henry Hicks, Tennille, Ga.

The broken home of my sister-in-law; my backslidden sister and husband.—Mrs. A. H. Hudson, Oklahoma City, Okla.

My father to be healed and saved; my unsaved family.—Herbert Ayers.

My baby eighteen months old, who is very sick; wife and me to get closer to the Lord.—Joe Anoatubtle.

My brother, twenty-two years old,

who has been afflicted several years. He is a good boy, plays the piano at church, and lives a good moral life, but needs the Lord and healing. He won't agree to any medical aid but is fully trusting the Lord.—Mrs. Dexter Word.

Two very important unspoken requests.—Lewis W. Peeler, B. T. S. student.

Healing for Miss Edith Steadman; Mrs. Lilly Mishler, who has bad nerves; Mrs. Mary A. Peolt to be saved and healed of a nervous condition.

My children, who have severe colds; my invalid mother; my unsaved husband and brothers and sisters; an unspoken request.—A Christian friend.

Healing of my body.—Mrs. Ruth Brown, Bladenboro, N. C.

Sister Sarah Whitaker, who is in a serious condition; my husband to receive the Holy Ghost; healing of my heart.—Mrs. Viola Watson, E. St. Louis, Ill.

My children to be saved; an urgent unspoken request. — Mrs. Roxie Braswell, Jasper, Fla.

Mrs. L. P. Mosiel, who is in a serious condition with high blood pressure; healing for my husband.—A sister in Christ.

Healing of my body.—Winford Sabbold.

Sister Viola Pewis, who is very serious with cancer; me to receive the Holy Ghost. — Mrs. Charlie Walker, Alva, Fla.

God to heal me of gall bladder and lung trouble.—Mrs. W. Lorenz, Detroit, Mich.

Our neighbors, especially one, that God will save them; my mother; my brother-in-law to be saved; my two sinner brothers and their families. — Mrs. Josephine Stebs, Coconut Grove, Fla.

Me, as I have a burden and am not just where I want to be with the Lord. I need your help.—Mrs. Nellie Kanfiman, San Leandro, Calif.

My little grandson, seven years old, who has something wrong with his head and can't breath through his nose. — Mrs. Jessie Miller, Cooleemee, N. C.

Sister Alice Varnado, Spring Creek, La., who is suffering with rheumatism; her brother, Ikey Cutrer, to be reclaimed; my cousin, Noah Lewis, who is now in a hospital in New Orleans, seriously ill with cancer.—A friend, St.

Louis, Mo.

My healing of low blood pressure and kidney trouble; my unsaved loved ones; the Lord to undertake in my home and that I might be a true soldier; healing for my mother and grandmother, who has a cancer on her forehead; healing for my sister.—Mrs. T. L. Russell, Wesson, Miss.

A very urgent request; the Lord to lift a burden from my heart.—A sister in Christ.

An urgent request.—Mrs. Lizzie Rice, Tallulah, La.

A man who has been seeking God for about a year, God to save him regardless of the cost.—M. A. Tate.

My brother to be saved and his little girl to be healed. — Mrs. Mattie Brown, Bladenboro, N. C.

A special unspoken request; God to strengthen me in faith and in body; the healing of my sister-in-law; my father to be saved.—Miss Lillie Livingston.

STATE CONVENTIONS, 1947

Arizona, April 11-20, Phoenix.

Colored Assembly, May 12-, Jacksonville, Fla.

Washington, May 30-June 1, Seattle.

Texas, June 2-8, Weatherford.

Florida, June 10-19, Wimauma.

Montana, June 11-15.

Minnesota and Wisconsin, June 13-15.

Iowa, June 20-22.

South Carolina, June 26-29, Greenville.

New Mexico, June 23-29, Carlsbad.

California, June 30-July 6.

Missouri, July 7-12, Leadwood.

Nebraska, June 17-19.

Alabama, July 1-10, Birmingham.

Illinois, July 3-12.

Western Canada, July 6-10, Moose Jaw.

Kansas, July 7-9.

Michigan, July 9-18, Reed City.

Arkansas, July 12-20.

Maine, July 18-27.

Central Canada, July 20-27.

Indiana, July 22-24.

Maryland, July 25-August 3, Campground.

Tennessee, July 26-27, Cleveland.

Pennsylvania, July 31-August 10, Somerset.

Colorado, August 1-3, Colorado Springs.

Kentucky, August 1-8.

Oregon, August 1-3, Portland.

North Carolina, August 5-10.

Ohio, August 7-17.

West Virginia, August 8-10, Huntington.

Idaho, August 10-24.

Mississippi, August 14-17.

Alabama, August 17-26, Shawnee.

Louisiana, August 22-24.

Virginia, August 28-September 7.

J. STEWART BRINSFIELD
Executive Missions Secretary



News From Our FOREIGN MISSIONS



REVIVAL IN THE BAHAMAS

We arrived in the beautiful city of Nassau on January 18, 1947. We visited all of our churches in Nassau and preached a night or two during the first week we were there. The next week we began a revival which lasted three weeks, in the Fowler Street Church. We had great crowds each night and it would bless your soul to see these people worship God. We had a great time and many souls were saved and many received the Holy Ghost. There were several wonderful healings. The doctor had given one woman up to die, but we prayed over a handkerchief and sent it to her and in three days she was up. Praise God for His great love.

We left Nassau February 17 for Green Turtle Cay. It took us one day and night to make the trip on a small boat. It is about 150 miles. This is a small, beautiful little cay, with a population of about 300. All the meat there is to eat on these cays is green turtle, fish, and wild hog. This wild

hog meat is much sweeter than our pork in the States. Green Turtle Cay is the end of the mail-boat line and we get our mail once every two weeks.

From this cay we went to Coopers Town, sixteen miles farther down to another little village of about two hundred people. Here we had a great time. There were thirty-nine saved and thirty received the Holy Ghost. Here God gave us an upper-room experience. One night, the power of God so filled the place that almost all of the people were slain under the power. Some who had been tarrying for the Holy Ghost were knocked off their seats and were filled with the Holy Ghost. Ten received the Holy Ghost that night. The Church of God is the only church in this village. Our revival had to be stopped because a strange fever broke out on the island and seven people died. The doctor and nurse came over from Nassau and closed the school and church for a few days, to keep the fever from spreading.

We left there for Great Guana Cay



FRED LITTON

in a small sailboat. We were on this little sailboat from noon until night. We traveled only sixteen miles because there was not much wind. We had to go back to Green Turtle Cay and when we arrived we surely were a sight. We were tired and were burned as red as lobsters. We took another boat from Green Turtle Cay for great Guana Cay. On arriving, we were met by most of its population, which is only ninety people. We have a nice little church there and several were saved in our services. On the morning we left these fine people for Man O War Cay, we left them standing on the end of the

(Continued on page 14)



LUCILLE LITTON

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Reports

FROM THE FIELD

Youth Rally Greatly Enjoyed

The Southern State youth rally, which convened at Beckley, West Virginia, has left in its wake a feeling of time well-spent and memories of blessings received while there.

It is a rally that will long be remembered for its enjoyment, fellowship, and inspiration. It is still a source of encouragement to remember the inspired messages preached by men who seemingly had the youth work at heart and were part of this great work.

The Friday night service was climaxed by an altar service, with three souls professing an experience with the Lord. Five in all were saved in the rally. It was wonderful to hear the testimonies of the young people, and the older ones, too, who had a victorious ring that only a life yielded to Christ could bring about. The singing was Spirit-filled and lifted our hearts in praise to God. We were privileged to have with us our National Youth Director, Ralph Williams; our state overseer, Paul H. Walker; and our state youth director, Brady Dennis. These men did a fine job and spared no effort to make the rally more than a success.

We came back from the rally with a greater desire for a more complete consecration with the Master and a longing to do more in this great work for the youth.—Evelyn Roach.

Home-coming at Greenville, South Carolina

Sunday, May 4, 1947, will remain long in the memories of all who were privileged to attend the home-coming at the great church in Greenville. A thrilling sight it was to watch the march of the 1688 students of the Sunday School, from their rooms into the huge auditorium. This was an all-time record attendance and it is my opinion that all in attendance were not counted because of crowded classrooms, some never getting into one to be counted.

After the march, the great throng was privileged to hear a remarkable address by His Excellency, J. Strom Thurman, Chief Executive of the State of South Carolina. After a few remarks about his stand against the

liquor forces at work in the State, he launched out into his main theme, "The Team of Evil." He likened this team of evil to a football team, drawing the parallel by starting with the center, which he aptly named Ignorance, and so on through the line-up, with such players as Crime, Immorality, Dishonesty, etc. To hear this great servant of the people of South Carolina lash out in no uncertain terms against evil, gave all a renewed faith in the American way of life. God grant that more men of Governor Thurman's caliber may be at the head of our Government.

Among the visitors for this memorable day in the history of the church, were civic, industrial, and educational leaders of the City and Parker District. Special mention is made here of the mill officials of the various companies who have stood by the pastor, Rev. Earl P. Paulk, and the church all through the years, in every progressive move they have undertaken to better the facilities of the church. They are greatly appreciated.

By special invitation, the former pastors and assistant pastors were honored guests of the present pastor, Brother Paulk, and his able assistant, Rev. J. Frank Spivey, and the local church. It was regrettable that all were unable to attend, due to their duties in present fields of labor, but as each of the former pastors spoke a few words, it brought to mind the remarkable growth of this wonderful church down through the years. We were forcibly reminded of Paul's words, "I planted, Apollos watered, but God gave the increase." The faithful L. W. W. B. prepared a bountiful feast of good things for the honored guests that day.

Rev. E. L. Simmons brought the dedicatory message, and in his usual style it was masterful. Rev. E. M. Ellis, a former pastor, led in a mighty prayer of dedication. Surely God did accept the beautiful new educational annex for His glory. This newest addition to the great plant of worship extends across the entire rear of the 120 feet of the main building. It is two stories high and provides nineteen rooms and a pastor's study, along with a beautiful new choir loft seat-

ing 160 on elevated tiers of opera-styled seats. The approximate value of the new addition is \$40,000. The Church of God movement has every right to be proud and thankful for the work of God's faithful servants, Brothers Paulk and Spivey, and the precious people of this great congregation in the city of Greenville, South Carolina. May He smile upon them in their efforts for the cause of Christ in the textile center of the South.—Harry O. Kutz.

Atlanta Establishes New Record

My son and I found it difficult to get through the crowd as we entered the church. The city judge couldn't get into the building for several minutes. All Sunday School attendance records were broken. In fact, a new record was established in Church of God Sunday School attendance. This all happened in Atlanta, Ga., on May 11. Seventeen hundred and six people came to the Hemphill Avenue Church of God Sunday School. Rev. A. M. Phillips is pastor of this great church and Lee Watson is superintendent of the Sunday School.

Following the Sunday School, there was a special Mother's Day service, with special singing by the LeFevre Trio and the Homeland Harmony Quartet. A few minutes were set aside in the service for an offering to pay for the new electric organ and to help on the new \$35,000 educational annex which is under construction. In just a few minutes, without any apparent pressure, a total of more than \$6,000 had been given. Brother Phillips is an outstanding Christian leader and his church is exceptionally well organized.

The Hemphill Avenue church has a tremendous influence in the City of Atlanta and throughout the State of Georgia. There are now seven organized churches in greater Atlanta, and Brother Phillips has good reason to feel that they will organize some other churches there in the near future. This church is not afraid to transfer some of its members to a new church, for in spite of the large numbers that have been transferred, the mother church continues to increase.

Mayor Hartsfield, Sheriff Foster, John Fulton, General Manager of Radio Station, WGSF, and other prominent officials were in the crowd. These men were warm in their praise of the Church of God. Rev. A. V. Beaubé and his family were there. His

(Continued on page 15)

Testimonies

Have Wonderful Opportunity to Tell of Jesus

I praise the Lord for the Church of God because it teaches everything we need and if we stand firm and true, Jesus said He would send the Comforter to teach and lead us on to greater blessings. In 1909, some of the sisters came and preached this wonderful salvation to us and the Lord saved, sanctified, filled me with the Holy Ghost, and added me to the Church of God. In those teachings was divine healing and since that time I've never taken or applied any remedy, the Lord is my Healer. I had a stroke the first of January. Somebody called for the doctor and he thought I would be gone in a few hours, but the church was praying. The saints anointed me and the Spirit moved through my body. Our state and district overseers, with our pastor, prayed and anointed me again, and immediately my strength began to return, and I have had a wonderful opportunity to tell of Jesus and His power to heal.

On March 16, I had the third stroke. I could not move nor speak and I was beginning to get cold. The church prayed and the Holy Ghost spoke through me. A curtain was lifted, the Spirit unlocked my jaws, moved my body, and brought me out of the bed. People from far and near have come to see me and I have not failed to tell them about Jesus and His power to heal. I mean to stand true to the end, and work until Jesus comes. Remember my loved ones.—Sister J. L. Williams, Cortez, Fla.

Nothing so Precious as Jesus

I thank God for cleansing me from all sin. I wouldn't exchange my salvation for anything in this world. There is nothing so precious to me as my Savior, Jesus Christ. I am fifteen years old and I have given my entire life to the Lord. I know God has a place for me to fill. I desire the prayers of all Christians. I would appreciate encouraging letters.—Miss Pansy Cain, High Springs, Fla.

Healed of Goiter

I praise God for healing me of a goiter. I had suffered for thirty some years and the doctors said I would have to be operated on, but Brother

Rouse came to our church and had a healing service. That night I could hardly wait for time to go to service. I knew God was going to heal me. I thank our dear Lord for His many blessings and for touching my body. Please pray that my husband and children will be saved and that I will be faithful to the Lord.—Mrs. Cora Halfhill, St. Joseph, Mo.

Jesus Is My Healer

I enjoy reading the Lighted Pathway and the Evangel. I have a praise in my heart to God for His beautiful promises. Jesus is my Healer. Many prayers have been answered in a very short time. I have had a wonderful Christian experience. Pray that I might remain faithful unto the Lord. Pray for my husband to be saved and healed.—Mrs. Peter Anderson, Hubbell, Mich.

He Answers Prayer

I am glad to report victory in Jesus. I thank the Lord for saving, sanctifying, and baptizing me with the Holy Ghost. I find in Him everything I need. He heals my body, and words can't express the joy, peace and satisfaction I find in trusting Him. Since I found this blessed holy way, two of

my brothers and their wives, and a sister and nephew have also been saved, sanctified and filled with the Holy Ghost. I do thank God for answering prayer. I am a member of the Church of God in Greenville S. C. Brother Earl Paulk is my pastor. Brother J. Frank Spivey is the assistant pastor. They are wonderful pastors. I have a special unspoken request.—Mrs. Mable Lee Howard.

I Know God Can Heal

All winter I was hardly able to be up. I suffered with my head and stomach. My sister at Marvel, Ala., sent me an anointed cloth. She told me to pray and put it on me. I did and, praise God, I feel like a different person. I know God can heal. I have been in this way for over forty-five years and it gets sweeter all the time. I love the Church of God people. Though I am not a member of the Church of God, when I get sick I send for the Church of God people to pray for me. I don't trust in man any more, but the Lord can heal all kinds of diseases. Pray that I will stay at the foot of the cross, as humble as a child, so the Lord can use me to His glory and help some poor soul. I want to be as an old signboard that is shot and has great scars knocked on it but still stands and points the way. If I get to where I can't do anything else, I want to point heavenward. Pray for me.—Mrs. W. B. Franklin, Adairsville, Ga.

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WHAT THE BIBLE SAYS ABOUT DEATH

(Continued from page 5)

ferent from the standpoint of its past penalty and its future prospect.

The Bible speaks of three kinds of death: spiritual, physical, and eternal death. *Spiritual death* is the separation of the spirit of man from the fellowship of God. This is the first kind of death that man experienced. He died spiritually before he died physically. This is the state in which the natural man now lives, for he is "dead in trespasses and sins." *Physical death* is the separation of the spirit and soul of man from the body. *Eternal death* is the separation of the spirit from the presence of God, forever.

In no case is death the destruction or annihilation of anything. In spiritual death, man retained his spiritual life without God to fill it. In physical death, man passes through the chemical dissolution of the body and the consequent release of his spiritual personality to another world. In eternal death, there is eternal continuance of the personal state of spiritual death in its separation from God.

The Scripture gives us two remarkable teachings concerning death and the body. It speaks of a body before death and a body after death. One is our natural body and the other is our spiritual body. Now we have what can be properly described as a "soulical" body, or the body through which the soul expresses itself. After death we shall have a spiritual body, or a body through which the spirit will express itself. The soul is that part of us which gives us self-consciousness. The spirit is that part which gives us God-consciousness, while the body is that part which gives us sense-consciousness. Now we have bodies sensitive to the actions of the soul. After death we shall have bodies sensitive to the actions of the spirit. In our present state the body is allied with the soul to be the organ of expression in a world where the material is predominant. But in the resurrection the body will be so changed as to be allied with the spirit as the organ of expression in a world where the spiritual will predominate.

Again the Scripture speaks of these two bodies in the figures of dwelling places. In 2 Cor. 5:1 it speaks of a tabernacle body and a building body. The tabernacle is temporary while the building is permanent. One is fitted, as the "soulical" one, to the earthly.

The other is fitted, as the spiritual one, to the heavenly.

Death does not affect the instantaneous and immediate transfer from our natural body to our spiritual body. There is an intermediate state of existence which is in the immediate and conscious presence of the Lord. This is what Paul meant when he expressed his preference in wishing to "depart and be with Christ." This is what Stephen meant when under the falling stones he cried, "Lord, receive my spirit." Here, on earth, absence means a heavenly presence. Here an earthly death means a heavenly life. Consciousness ceasing in one place means consciousness commencing in another place.

The secret and symbol of our triumphant experience with and existence after death are found in Christ's empty tomb.

That empty tomb brings a challenge!

"To science and philosophy—explain it!

To history—repeat it!

To time—erase it!

To faith—believe it!"—*Evangelical Christian*, Toronto, Canada.

THE CHURCH'S RESPONSIBILITY IN YOUTH EVANGELISM

(Continued from page 3)

evangelism is wielded by the church, the church which gives the youth consideration, the pastor who recognizes the youth in his church, who sponsors youth revivals, sponsors youth social activities that are legitimate, who sponsors a young people's choir or a Daily Vacation Bible School.

It is easy to see the breeding of a child by its conduct in a church service. I have seen them sit in the back of the church where their actions would be unbecoming—young men and women who would be cuddled up to one another, holding hands and in a mood that was unattentive to the Word of God. The house of God was desecrated. Maybe the fathers of these sons and daughters were preachers, deacons of the church, or prominent persons in the Sunday School. This is a shame. Certainly we cannot expect the results of evangelism in the lives of the youth unless we have had some degree of it in the lives of the adults, setting standards of sobriety, social and moral purity, and standards which keep us separated from the world; not with a dominating force, but with love and

affection toward God, toward man, and toward our country.

May the Lord bless the readers of this article and may it redound to His glory.

OUR NEED OF MORE FAITH

(Continued from page 6)

don't get our prayers answered the first time we pray, we should keep praying in faith believing, until victory comes.

But my Bible says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone." Works and faith go together.

James 1:6 says, "Ask in faith, nothing wavering." So many times we let Satan cheat us out of blessings. I recall that last summer I got some poison ivy on me. It was bad. I had the saints to pray for me and I got victory, but it itched so I put a little dope on. It began to get worse. I went to the doctor and he gave me shots. The more I doctored, the worse I got. Finally, I called for prayer and, thank the Lord, He healed me. Had I not wavered, I would not have had to go through with all the suffering I did.

Let us go forth, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. Matthew Henry said when we are in trouble or sorrow prayer is the salve for all sores. Whatever our need may be, just look up in faith believing. Faith will be very much needed all the way, in our working, praying, teaching, and preaching, and without faith it is impossible to please God.

FOREIGN MISSIONS

(Continued from page 10)

wharf waving good-by as the tears streamed down their cheeks.

We have a small church in the Man O War Cay. The Lord blessed us so, and so many came into the church, it will be necessary to enlarge the building there. We organized a Y.P.E. in Green Turtle Cay with twenty-six members, one in Guana Cay with seventeen members, and one in Man O War with fourteen members.

There are still several islands that we have not visited. Please pray that we shall be able to evangelize more of this needy field.—Fred and Lucille Litton.

UNITED EVANGELICAL ACTION: HITHERTO AND HENCEFORTH

(Continued from page 9)

under the auspices of the National Religious Broadcasting; those in industrial chaplaincy work under the Industrial Chaplain Counselors; those who are interested in foreign missions, under our new Commission on Evangelical Home Missions; let the Christian education institutions gather their faculty members and boards and sponsors to consider the problems that especially affect them. Let there be such a rallying of all the evangelical forces in each city as this land has never seen before. Let each participating church and denomination and institution go away feeling that it has been strengthened by its co-operation with this great evangelical revival. Let us so build our altars of devotion, and offer our sacrifice of thanksgiving, with unfeigned hearts of love, that the Holy Spirit can come in true Pentecostal power to bless these meetings with His presence, and to use them for the conviction and conversion of sinners.

Third, let us lend every possible assistance to our brethren in Britain and on the continent of Europe, in strengthening and reviving the work of the World Evangelical Alliance, which is still in existence, although ignored, as Dr. Murch has pointed out in UEA, by those elements in Protestantism which are most vocal in their demand for an ecumenical church.

I must close with this word of warning. None of this will be possible if we allow the adversary to tempt us away from our God-given task, by substituting loyalty to our own institution or work for loyalty to Christ and His cause.

"THE PEOPLE WHO KNOW THEIR GOD SHALL BE STEADFAST AND TAKE ACTION."

REPORTS

(Continued from page 12)

mother had come from Louisiana to be with her son on this occasion. It was truly an enjoyable time of inspiration.

In the afternoon, Brother Beaube, Brother Phillips, Brother Graham, and I motored out to the suburbs of Atlanta to inspect the new camp property which has been recently bought by the Church of God in Georgia. You may be interested to know that this property was formerly Windsor Castles and consists of fifty-six acres of scenic, wooded countryside, where Georgia's most notorious night clubs

and big-time gambling dens once held full sway. Surely law and righteousness have prevailed in the conversion of this one-time gambling den and night club, to that of a Church of God camp meeting ground where praises and hallelujah's to God will shout and resound throughout the great fifty-six-acre campus.

The Church of God bought this property for a total of \$72,300. It has a six-hundred-foot front on Buford Highway and is just a twenty-minute drive from downtown Atlanta. There is a number of nice buildings, well equipped, on the grounds. These include Windsor Castles club house and Beverly Gardens club house. In addition to these buildings, there are sixteen tourist cabins, completely furnished. It is expected that the Church will have the property legally conveyed to its trustees in just a few days. Brother Beaube has arranged for a mass gathering of the ministers of

Georgia for the purpose of completely renovating the buildings that now exist, and to help in the construction of a large tabernacle, which will be used to preach the gospel. This tabernacle will be placed on a knoll overlooking the highway, and is destined to be a great soul-saving station. In fact, Brother Beaube has the stage all set for the opening service, and our General Overseer, Rev. John C. Jernigan, will preach his appropriate sermon, "From the Gambling Den to the Pulpit."

Let us all rejoice that God has allowed us the privilege to live this day when His work can be extended in this country and throughout the world. May we take increased devotion for that sacred cause for which our Savior gave the last full measure of His devotion on earth. May the Church of God shine increasing brilliance throughout this generation and until Jesus comes.—J. Stewart Brinsfield.



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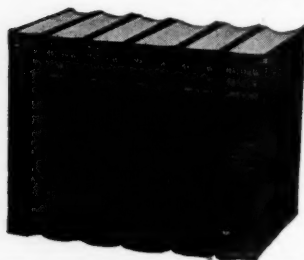
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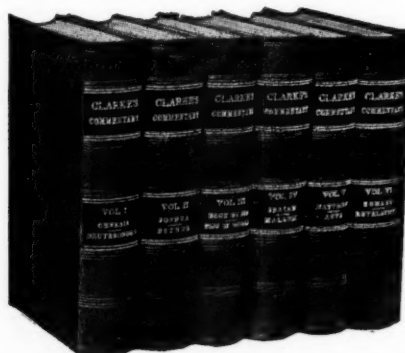
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